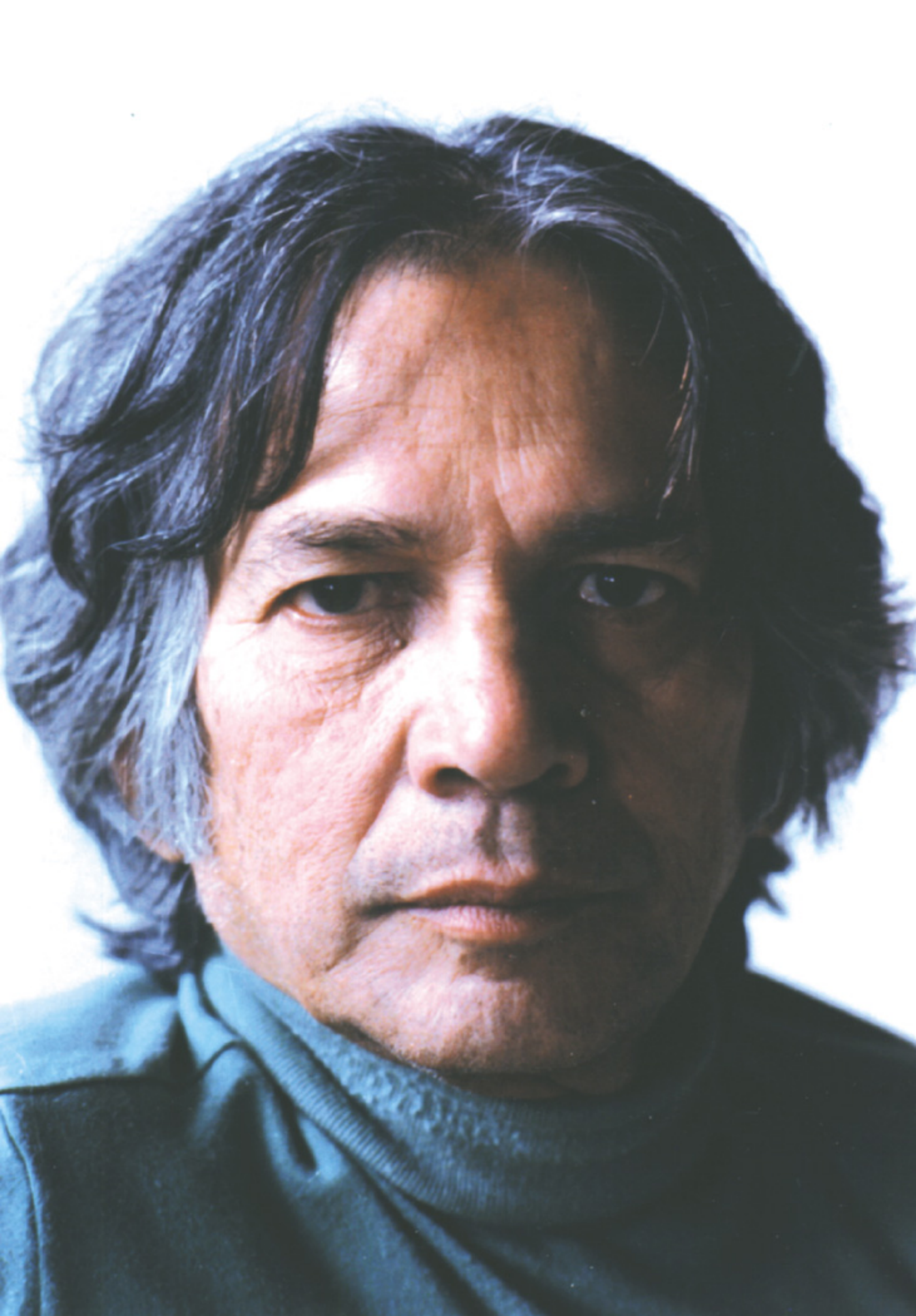

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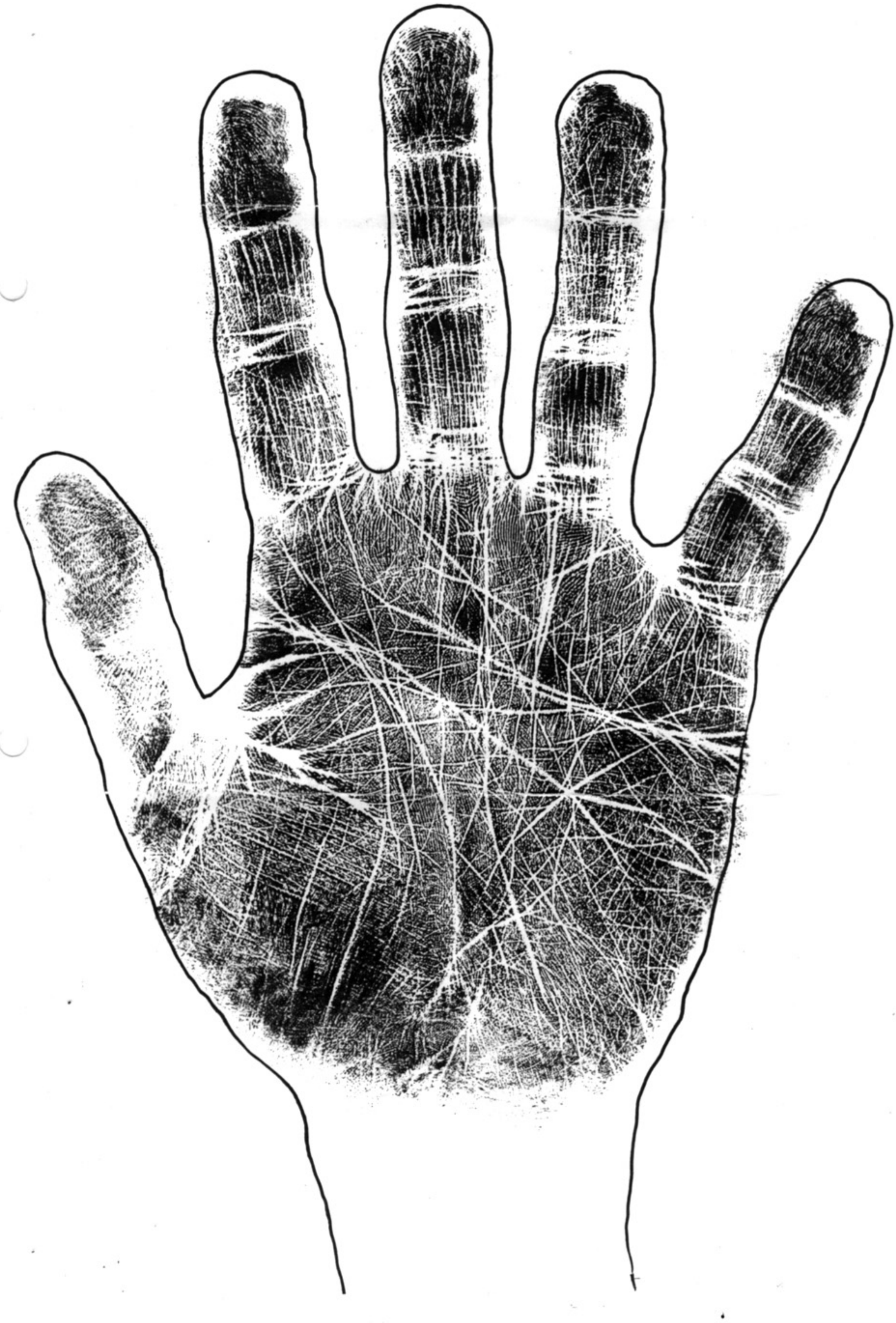


DASA BHUKTIS

DATE OF BIRTH : 1918-7-9

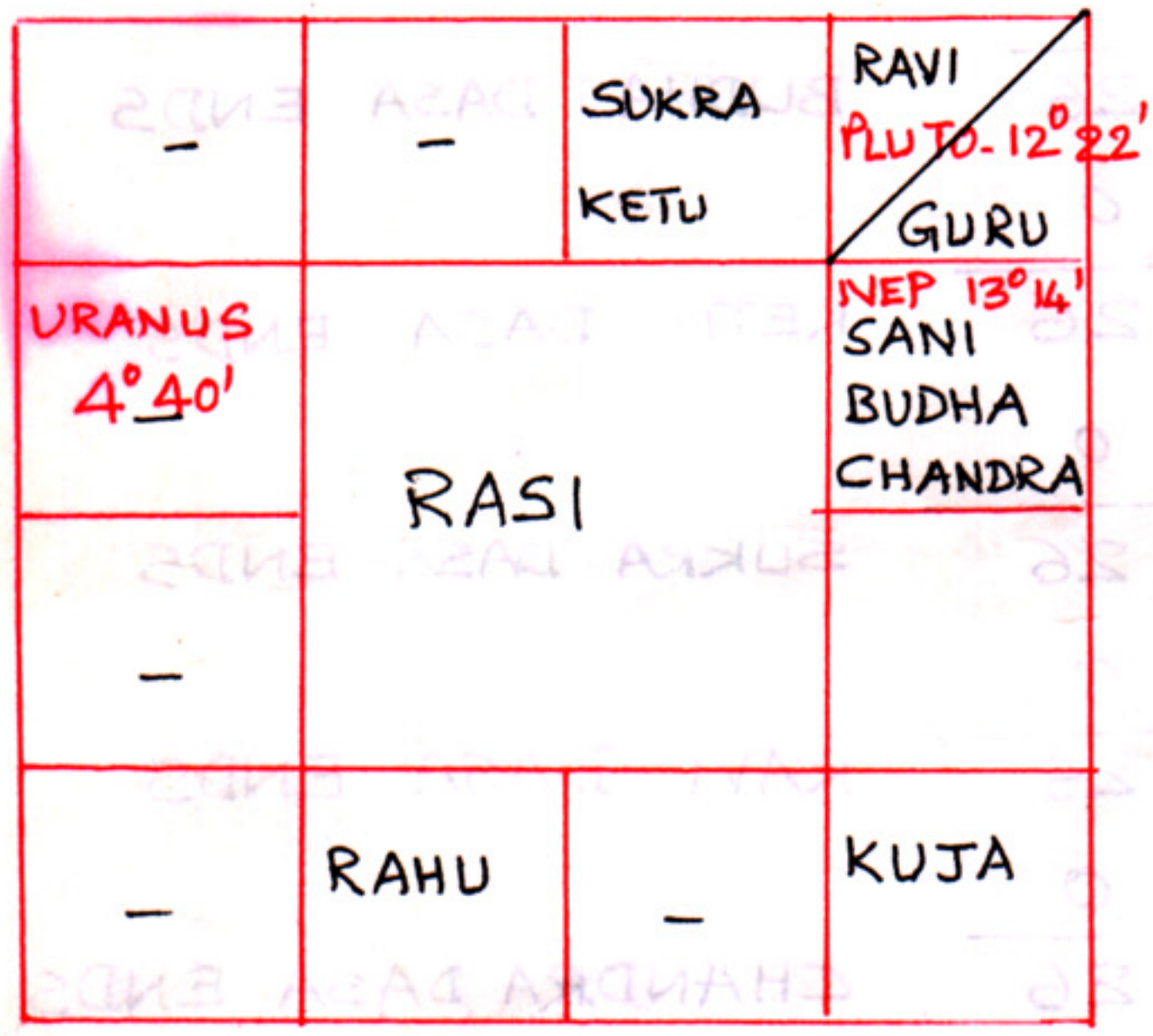
GURU DASA BAL:	1-10-17	
	1920-5-26	GURU DASA ENDS
SANI DASA :	19-0-0	
	1939-5-26	SANI DASA ENDS
BUDHA DASA :	17-0-0	
	1956-5-26	BUDHA DASA ENDS
KETU DASA :	7-0-0	
	1963-5-26	KETU DASA ENDS
SUKRA DASA :	20-0-0	
	1983-5-26	SUKRA DASA ENDS
RAVI DASA :	6-0-0	
	1989-5-26	RAVI DASA ENDS
CHANDRA DASA:	10-0-0	
	1999-5-26	CHANDRA DASA ENDS
KUJA DASA	7-0-0	
	2006-5-26	

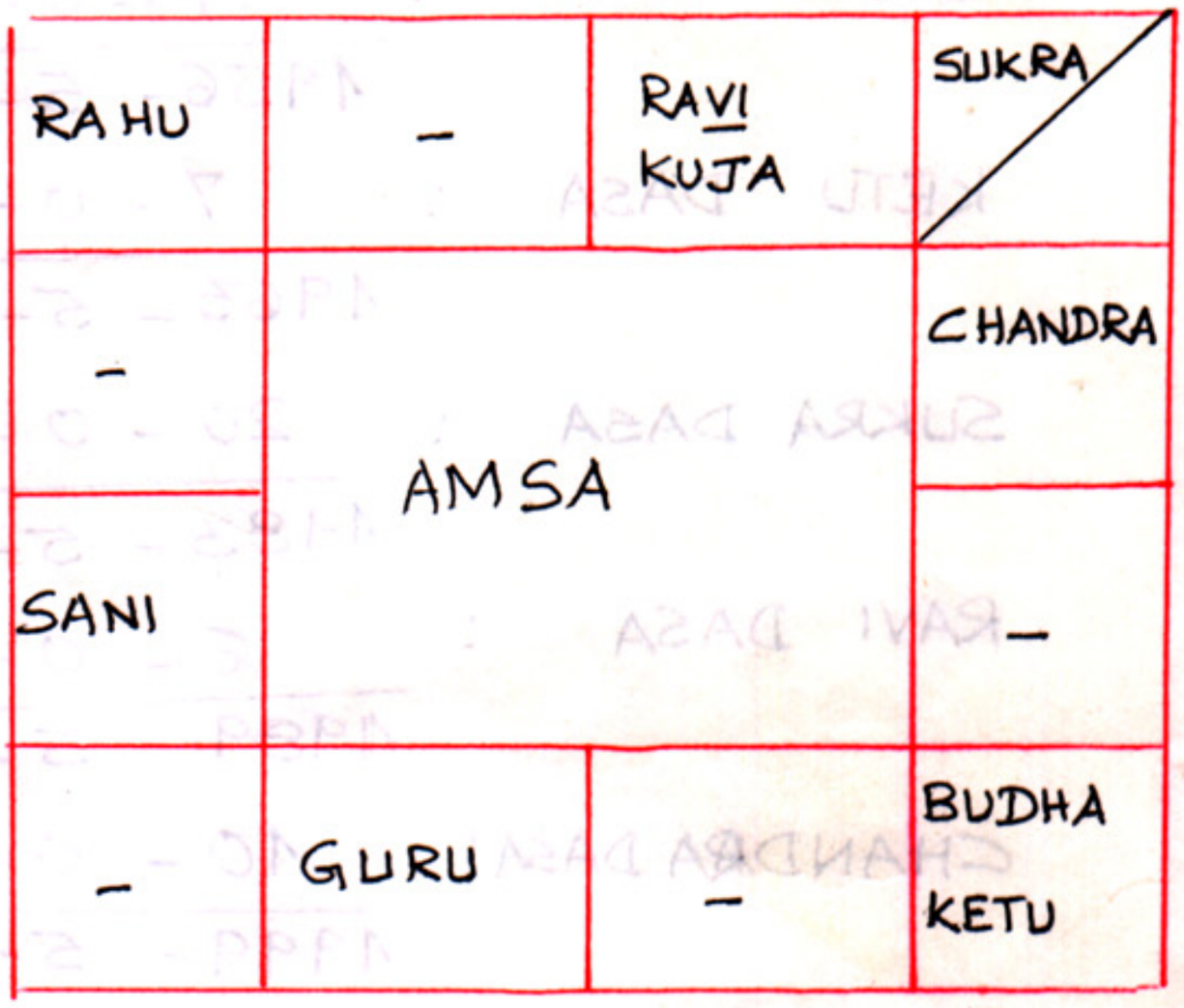
(MOON) CHANDRA DASA BHUKTIS

CHANDRA BHUKTI :	26-5-1989	TO	26-3-1990 (10Months)
KUJA " :	26-3-1990	TO	26-10-1990 (7Months)
RAHU " :	26-10-1990	To	26-4-1992 (1-6M)
GURU " :	26-4-1992	To	26-8-1993 (1-4M)
SANI " :	26-8-1993	To	26-3-1995 (1-7M)
BUDHA " :	26-3-1995	To	26-8-1996 (1-5M)
KETU " :	26-8-1996	To	26-3-1997 (7M)
SUKRA " :	26-3-1997	To	26-11-1998 (1-8M)
RAVI " :	26-11-1998	To	26-5-1999 (6M)

U.G. KRISHNAMURTI

DATE OF BIRTH : JULY 9, 1918
TIME : 06.12.'32" AM (IST)
PLACE OF BIRTH : MASULIPATAM
BIRTH STAR : PUNARVASU 4 PADAM
LAGNAM : MITHUNA LAGNAM - 29° 30'





PLANETS	SIGN POSITION	DEGREE POSITION	STAR POSITION	STAR LORD
RAVI	MITHUNA	23° 24'	PUNARVASU 2	GURU
CHANDRA	KATAKA	1° 46'	PUNARVASU 4	GURU
KUJA	KANYA	14° 53'	HASTA 2	CHANDRA
BUDHA	KATAKA	6° 47'	PUSHYA 2	SANI
GURU	MITHUNA	6° 27'	MRIGASIRA 3	KUJA
SUKRA	VRISHABHA	18° 45'	ROHINI 3	CHANDRA
SANI	KATAKA	21° 11'	ASLESHA 2	BUDHA
RAHU	VRISCHIKA	28° 24'	JYESHTA 4	BUDHA
KETU	VRISHABHA	28°	MRIGASIRA 2	KUJA

In great haste

Bombay, Dec. 30th 1978

My dear Chandrasekhar Babu Garu,

We shall be arriving in Bangalore, either by air or by Venkatadri Express, on THURSDAY the 25th January, 1979. NARAYAN has been asked by Valentine to make the necessary reservations for us from Hyderabad. Valentine has just written to NARYAN, suggesting that 27th of January (1979) would be most suitable for us to visit Sri Chalana. I would like to do it before settling down in Bangalore. Maybe you should ask Sri Brahmachari to tentatively fix up Sri Bhaskara Rao for that trip to Tiruvannamalai. If he (Sri Brahmachariji) is interested in taking us to his Ashram on the 26th for a day, I'll be most glad to spend the day with him at the ASHRAM. I believe 26th & 27th are holidays for you all.

I am sure you have received the credit advices from the Syndicate Bank, for Rs 4,125/- Plus Rs 501/-, and paid the amount to Sri Viswanath. I shall take care of the Bill for alterations in the bath rooms when I am there. Please see that the things are done immediately.

Love

V. G.

अन्तर्देशीय पत्र कार्ड
INLAND LETTER CARD

भारत
20 INDIA 20

Sri K. CHANDRASEKHAR BABU
23 WEST ANJANEYA TEMPLE ROAD
BANGALORE 4
KARNATAKA STATE

पिन PIN 560 004

तीसरा मोड़ THIRD FOLD

इस पत्र के भीतर कुछ न रखिए NO ENCLOSURES ALLOWED

प्रेषक का नाम और पता : SENDER'S NAME AND ADDRESS :—

C/6 VIJAY ANAND
4B-METROPOLITAN
20 PALI HILL ROAD
BANDRA / BOMBAY-50

पिन PIN 400 050

दूसरा मोड़ SECOND FOLD

1979

8^ Heath Drive, London, N.W.3
01-435 5227

March 22, 1984

My dear Chandrasekhar,
Your letter of March 15. Yes, I have received the letter addressed to CorteMadera and also"The Illustrated Weekly of India". You should have sent it right away. Kim made some photocopies in colour and they look much better than the original. I gather from Sampat that the interview with Pritish Nandy will appear in the WEEKLY towards the end of March or early April. It has already been composed. When it appears, please send me a couple of copies by air mail as printed matter. Postage must be costing you a lot.

We have already been here a week and I think we will stay here until mid-May and then go to Gstaad via Amsterdam. I am in touch with Robert and he has received the WEEKLY. Have they sent you the Dutch edition of the "MYSTIQUE"?

Parveen is with us. You can't imagine how helpful she has been to Valentine. There is nothing to complain about Valentine's health but her loss of memory is causing lot of problems. The one thing I can't and will not do is to put her in old peoples home in Switzerland. That is the plan her sisters have suggested to me. Kim is ready to come to Gstaad anytime I need his help.

Weather has been very nice here. But it was really bad in New York. Below zero temperatures- heavy snowfalls during our ten day stay there. But we live in a very comfortable and somewhat expensive apartment hotel.

Tell Aruna that I will answer her sweet little letter before long.

With much affection,

Bombay, Feb. 19th 1977

Dear Chandrasekhar,

Your letter. I have gone through your article & it reads very well. There are one or two factual errors: 1) my mother died on the 7th day, not eight days after my birth. 2) I did not go to Presidency College but you can say that I studied B.A. (Hons.) at the University of Madras because we had classes in three different colleges.* What do you want me to do with the stuff? Shall I return it via Narayan? Let me know what Vazir Rehman has to say on it.

It is getting very warm and stuffy here. I am afraid I cannot leave this place for any Hill Station until the 13th of March because those who are coming to the so called meetings would not let me go. We have a very interesting group of people — mostly Rajneesh's devotees and from the cine World. They are the ones who have done real sadhana.

We have just had a letter from Gottfried, telling that he has finally retired from the Academy of Arts. He, Basil & some other Italian friends are already planning to come to India next autumn. That might change our plans of going back to India as usual next October. Well, India is a long way off.

I send you both and Lisuna and all our friends here in Bangalore my affection,

V. G.

* 3) Stayed in the London Ramakrishna Vedanta centre only for three months, not seven months

church and the Monastery (dilapidated ones) which our architect host bought outside Rome. We are going to see that film to-night.

I am afraid Gururaja Roos matter has to wait a little longer as the money has to be sent from outside Italy. You may have read in the papers that ~~xxxxxxxx~~ monetary situation in Europe is in a very bad condition. That wouldn't affect sending money to India but it is better to wait till the whole thing settles down.

Has your Wife returned from Anantapur? How are you and your family? My Remembrances to all the other friends.

Affectionately,

Valentine

future. His man said that U-G will go to America next year and then will start a huge organisation, strangely without U-G's involvement. But this organisation will make ~~Ra~~ Videotapes or something like that and use every technical means available in this world to spread the word — that is through tapes, films, TV etc. But U-G will go his own way, unlike J.K. and he will have nothing to do with what others do in his name. His teaching will be considered subversive in some countries and they will close their doors against his teaching. U-G will continued to travel untouched by any of these things — the similie he used that he will be like a child in the midst of a raging storm around him — for the next twenty one years. He will die a poetic death like Krishna (some little boy will throw something at something else and that inadvertently will hit UG and finish him —) in his ~~eig~~ 84th (eighty fourth year) in India, the land of his birth. That was an interesting story to listen to. Well anyway that is too far away and we will certainly come to India next Winter — definitely to Bangalore for a couple of months. So many Italian friends want to come to India next time we are in India. It's rather early to think of India now. We are here at least for another six weeks and then go to Gstaad at the very beginning of June for three months. Gottfried will come to Gstaad in June, U-G will probably see him towards the end of May in Germany. Guido FRanco is here. I haven't seen the film yet. Everybody says that U-G's part in it is the best. Another Italian has made a small film of our visit to the

Rome, April 3rd 76

My dear Chandrashekar,
no news from you for a long time. I hope you have received the photos sent by me. Here are two photos of U-G. The colour prints are so expensive these days. There are very few left and please keep these for yourself.

there is not much to say except that things are going on smoothly. The shop is closed temporarily. The shop refers to U-G's talks. He talked for two months — three times a week — but I think the shop may have to be reopened soon as there are demands as to when he will meet people again. Here are some comments from elsewhere. Our Henry again "U-G your shop will not only stay open in Rome while you are there there is a big one building up right here in California. Whether you ever come here or not and I must admit that I am guilty also to the extent that I loaned some tapes of yours, Now they have copied them off on cassettes and they are all over the place. But it was hard to refuse such a reasonable request. And so you are becoming famous and admired regardless. Too bad — but there it is." I don't know how long he can resist going to America. By the way, one tarot card reader, a famous one in Italy, came to see U-G with a friend of ours. He offered to read the cards for U-G. The tarot cards originated in Egypt millenaries ago. They used them to find out the future of a person just like using the horoscope or palm reading. This man didn't know anything about UG but what he told from the reading of the cards was something fantastic. You wouldn't believe it. It Reminded me of Vasudeva Rao and what Brahmachari's astrologer friend predicted about U-G's

अन्तर्देशीय पत्र कार्ड
INLAND LETTER CARD

-Sri K. Chandra Sekhar
-Shankara School of Culture
98 Bull Temple Road
BANGALORE-19

तीसरा मोड़ Third fold

प्रेषक का नाम और पता :— Sender's name and address :—

U. G. Krishnamurti
Valley View
MAHABALESHWAR
Maharastra State

इस पत्र के भीतर कुछ न रखिए NO ENCLOSURES ALLOWED

Thursday, Feb.19, 1970.

My dear Chandra Sekhar,

Many thanks for your letter of 13th February, which I have just received. I am glad to hear from you. I have seen your correspondence with Mr. David Barry. If you can come for two - weeks in March, 1'll be delighted to see you here. I am leaving for Rome on the 5th of April for a month and then on to Switzerland. I do not quite know when I will be back in India. If you meet Sri Brahmachari, please remember me very kindly to him.

All the best to you.

With kind regards,

U. G. Krishnamurti

A LETTER FROM AMERICA

OCTOBER 23, 1985

It is exactly a month since we arrived in the United States. We find ourselves back in Mill Valley, we lived in this town four years ago, California. Marin County is the richest County in California. The house has all the amenities and comforts that one can expect in California, It is located in a wooded area, completely private, full of REDWOOD trees. As we are going to be here for six months, it is difficult to find one house for our entire stay. So, we have to move into another house, about quarter mile from where we are living now, at the beginning of January.

Valentine has very easily and quickly adjusted herself to the new place and feels comfortable in this place. She has already had the medical checkup. All the tests that are necessay to determine whether her memory problems are due to Alzhemier's Disease or just a mental and physical deterioration often accompanying old age show that her "cerebral vascular circulation" is impaired. That means that there is a reasonable possibility of her having a paralytic stroke. There is a treatment to improve the circulation of blood and she is having it at San Francisco Preventive Medicine Medical Centre. She has to go to the Centre twice a week for the next sixteen weeks and the whole thing lasts for three to four hours. It is a very tiring thing and I hope it will do her some good. As the Director of the Centre happens to be a friend of mine, we do not have to pay for the treatment. If they find it necessary to do CAT Scan, we may have to pay for it.

As for my Dental problem, the teeth are still hanging on to the gums. I am afraid it cannot be delayed much longer. The Dentist is free to do it early next month. The word that I am now in Calfornia has spread and the telephone is ringing all the time, asking if there would be any meetings this time. Despite my reluctance to to meet people, as in the previous years, quite a few have come to see me. THE MSTIQUE, the book, seems to have made inroads into strange places. All those who have come to see me so far are not the usual religious buffs.

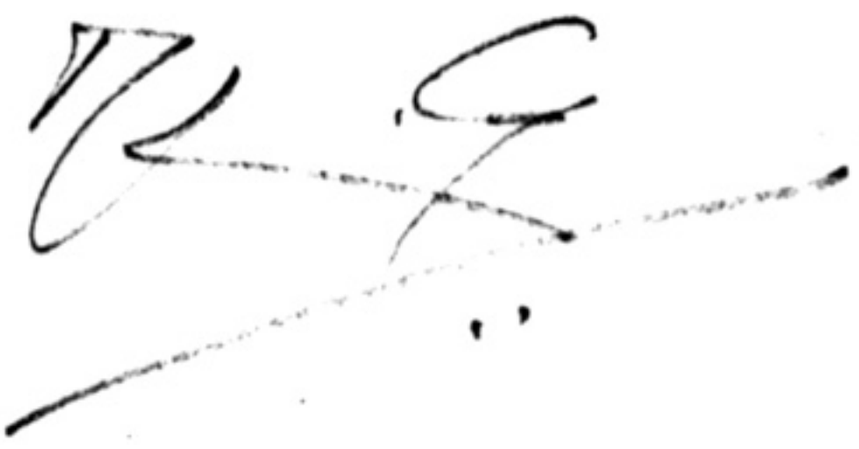
That is about all for now.

U. G.

LONDON, SEPTEMBER 1, 1985.

We arrived here a couple of days ago, sound and healthy, after our summer in Switzerland. And we are ready to pack our bags again - all set to leave on a projected stay of six months in California. As a matter of fact, reservations have already been made, and we shall be leaving London for San Francisco on September 20.
To me, at least a stopover, if not a longer stay, in New York is a must whenever I am in the United States. But regrettably we have to skip New York this time as stopovers upset Valentine seriously these days. We have chosen a nonstop flight to San Francisco this time. It is PAN AM flight No.125,on Friday, September 20, and the flight arrives in SF the same day at 15:05 and tickets for that flight have already been bought by us. Kim goes to New York about the same time to spend a few days with his parents and will join us there in California towards the end of September.
Terry has already fixed a place for us in California. Because of the difficulty to find one location for our entire stay, he has arranged for us two houses, back-to-back, in the beautiful wooded areas of Mill Valley. Our address until December 31: 195 MARION WAY, MILL VALLEY, CA 94941, U.S.A (PHONE: 415-383-0165). We lived in Mill Valley three years ago.
Valentine is no doubt fit to travel and I do indeed hope that she will continue to be so all during our stay in America. And, after all, she is aged almost 85, and it is sheer madness to take a trip like this without a thorough medical check-up. The fact that she has travel insurance cover, and the particular policy she has has an unlimited cover of upto one million dollars to take care of medical expenses, should I fall ill in America, is not in itself a failsafe guarantee. We will have it done here in London before leaving for the States. I am hoping against hope that my teeth will hang on to the gums until we get to America. Dental work in England seems to be as expensive as it is in the United States. That apart, within the next few days, Dr. Leboyer wants to make a film on me, not a documentary, he says, but a film, and I do not know what exactly he has in his mind.
I am looking forward to getting back tn California, after almost fifteen months, to be with you all.

With much affection,



PHOTOCOPY

London, Wednesday, April 4, 1984.

Dear Mahesh,

I am afraid I don't have anything more to say in this letter than what I told you on the phone last night. Sabena, the airhostess of the British Airways, has already conveyed my message to you.

As I told you, Parveen's present condition has been a great drain on my time, patience and energy ever since we left California. I have been making it crystal clear to her for some days that her idea of digging in her heels here and wanting to be with me ~~for ever~~ is very unrealistic and that it is time that she started living her own life. She is such a sweet girl. We loved having her with us all these eight months. She has looked after Valentine so well that she is already missing her. Isn't it an eternal shame that she can't make anything of her talent and her life now. What lies ahead of her can never be clearly signposted by anybody.

Babi girl's exit is as sudden and as theatrical like last time. She just got up from her chair and said:"I don't want to be a burden on you. I am going to India right now." She left all her things here and walked out. But I gave her £800 to take care of her tickets etc. For aught I know she may still be somewhere in London. Maybe she is already there.

I am sending an S.O.S to Kim, who is now in New York, to join us as soon as he can. Our plans have to be made afresh. We will most probably stay here for another month or so and then leave for Gstaad via Amsterdam and Paris. KIM is on his way.

With much love,

Photo copy

New York, April 12, 1984.

Dear Sampat,

As you see it, I am back in New York. Am I glad to be back in my most favourite city in the world. You know that I wanted to spend a couple months here before leaving the United States last time. Things seem to have a strange way of fulfilling themselves in a strange way.

Parveen has been discharged from the hospital this morning but she needs must have medical attention for a few weeks. Would you believe it? Her article in the Illustrated Weekly - it has been studied carefully by the whole panel of Psychiatrists who studied her case - helped the doctors very much and they have concluded that her case is one of mis-diagnosis. Sometimes it is difficult to distinguish between scizo and manic depression. They are going to put her on a drug, which is considered to be a miracle drug for MANICS. There is no need for her to be in a Clinic. They have made all the necessary tests and she has already been put on this drug. The doctors say that my presence will facilitate them to handle her case easily.

how did I get into this mess? A psychologist friend of mine in California says, they always have answers for every situation, that it is a sort of vicarious atonement, a satisfactory reparation for the harm done to my wife, is resulting or accruing to the benefit or advantage of that Babi girl. Well, I cannot let her down at this stage. The doctor, who is going to treat her privately, says that her condition will be stabilized within six weeks but it will take at least five years, years, if not longer, but assuredly she can and will be a normal person.

What a harrowing experience it has been to her! Four police carried her bodily, hand-cuffed and ankle-cuffed, to the hospital, but she was not arrested, and the hospital discharged her after a week. But she was put in a general ward with thirty loonies, And no visitors were allowed, except Kim, whom she refused to see in the beginning. She has ended up with the bill for $4,000.- They have given her three months time to pay that bill. We are staying at an apartment hotel, a bit expensive, and you can guess how expensive it will be from the pictures on the reverse side of this paper. We are looking for an apartment.

That is about all for now.

With love,

K. G

dishwashing and other household chores. Quit a change, ain't it? But at the back of her mind is the fear and doubt about her future. The inherent incredibility of fear is that it acts as a protective mechanism. It is that that keeps her here. But a person cannot be afraid all the time.

Why am I writing all this? Lately I have been asking myself the obvious question: Is it really worth all the effort that is being put in by me--she has been the centre of my attention for the past **nine months**-- to prevent her from ending up as a certifiable fruitcake (slang for a nut case). And yet I cannot tell her: "Go and be damned". What makes the situation more difficult for me to be of any further help is that she never gives straight, frank, candid, forthright and unreserved answers to my probing questions. I certainly don't know what will happen to her. All I know is that, sooner or later, sooner than later, she has to be out on her own and fashion a new way of life and thinking. I don't see how she can fit into my life, and never will.

I am not a religious man. I have never believed in the efficacy of prayer. Notwithstanding that, I should go to the village church one of these days, when nobody is looking, and offer a prayer to our good Lord Jesus and ask for the well-being of Parveen Babi and turn over the wheel to her FATE or whatever is the word for it. In other words, leave her to her inevitable fate, which is, of course, insanity.

I know money is no object to you. I need hardly add that I will always be delighted to see you here. But it is ridiculous to throw away money to come over here to be with me on my birthday. You know that I do not care for my birthday. July is very difficult to find accommodation in this valley. August not so bad. Maybe you should come then with Kiran. Please remember me very kindly to her and Pooja.

That is about all for now. This is the longest letter I have written in decades.

with much lve,

Gstaad, Switzerland,
June 6, 1980.

My dear Mahesh,

Thank you ever so much for your letter of May 29, which I have just received.

We are here in Gstaad for a stay of full three months. Weather hasn't been good. It has been snowing for the past three days. It is like Winter-white all around-but weatherman is promising us only bad weather for some more days.

Everything is fine with us. Parveen is fine. She looks healthy enough and is prettier than ever before. You can see that from the enclosed photographs. Please save them and the negatives, which I sent before, for Chandrasekhar's archives. I can't say Parveen is really enjoying her stay here. She gives me the feeling that she is kind of bored, listless and lonesome, like waiting for someting to happen. If it were not for one dark pit of fear of the possibility of a crack up again, she would certainly have gone back to her old way of life. Movie career is her life, her heart. She never once considered or even dreamt of changing her life pattern. And yet she knows very well now that she cannot go back and pick up the strings of life she left behind up there in Bombay. Even if she did it would never be the same again. It isn't anymore a question of her giving up films. Film industry wouldn't have anything to do with her. That, however, apart, it would be wildly foolish, to fall back to her old way of life, expecting things to go well somehow, after such a tremendous recovery.

What seems to bother her most is that she just can't get used to live with uncertainity. My relentless insistence that she should burn her boats in Bombay and abandon her old way of life, and start a fresh life, a new way of life, is something hard for her to do. She is trying hard. She has got to learn to live with uncertainity. She has now an opportunity to make a fresh start. Her life has to change, change sweepingly and drastically, as there is no way to change it back. I wonder what people mean when they talk of "normal life". To live like any other person, I believe. I do not know what she is interested in. What most people, I mean the leisured class, do here? They play tennis, snow-ski, water-ski, go horse riding or go down to the lakes and windsurf. She cannot do any of these things. So, she sleeps twelve to fourteen hours, reads crime fiction, she has read the complete collection of James Hadley Chase's books I have (sixty of them), does shopping, cooking,

./.

COPY

Gstaad, June 19, 1980.

My dear Mahesh,

This is the last letter on the subject of Parveen Babi.

I do indeed hope that you will, as suggested by me, give the contents of all my letters to some magazine and close the chapter.

I have read your letter to Parveen. But the letter addressed to me, the contents of which can easily be guessed by me--I am well aware of them, I should say--hasn't come in yet. If both of you think that I did not know what was going on behind my back, you are mistaken. That is beside the point. I have done the best I can do to prevent her from entering into an infernal hell. If she wants to go through it, it is her life. She has no place here. She has to go. I am sorry.

We have made the resevation for her departure--day after tomorrow, Saturday the 21st of June--but I think she will come a little later as I want to have a little chat with her before she leaves for India. By the way, somebody called me the other from Bombay, I do not know who he was, advising me to prevent her from returning to India as they will get her on the violation of exchange regulations. She will have to face her own music. She knows that when once she goes back to her old way of life, that puts a full period to my interest in her. I am sorry.

With much love,

Gstaad, Switzerland,
July 19, 1980.

My dear Mahesh,

Thank you, thank you more than I ever can say, for your letter of July 10.

I well understand the agony you are going through and any advice that is offered to you will be more than useless. Quite plainly put, I have washed my hands of the whole thing. It is over. Finished, past, over. If you want to be the proximate cause and a contributory factor for the active furtherance of her doom, it is your affair. That is all I can say.

Because of the sudden change in weather and the constant demand from the varied array of spiritual buffs that are in the valley, the SHOP has had to be moved out on to the lawn.

With much affection,

NEWS LETTER

From U. G. KRISHNAMURTI, OSLO.(Norway). 1st JULY,1953

I am now in the land of Midnight Sun. There is practically no night except some dusk for a few hours. The Sun rise is at 2:30 a.m. Sun set 1a.fter midnight. I arrived here yesterday night by boat and am again leaving this for Stockholm. From there I go to Copenhagen for a couple of days. And then on to GERMANY for TEN days. I shall be in Holland for a week from July 20 to 27. It is possible that I may leave for NEW YORK on the 26th of July. I shall write to you again from the United States of America.

If there is news to be sent, please address me as follows:

From July 10 to 19 C/O Mr. Martin Boyken,
(24 a) HAMBURG 39, DEN,
ROTBUCHENSTIEG 40.
(GERMANY).

From July 20 to 26 C/O St. Michael's House,
HUIZEN, N.H.,
HOLLAND.

All the letters addressed care St. Michael's House are being redirected to me.

There is nothing else to add except that I am keeping good health.

in India and the type of education here in America is unsuitable for Indian conditions. It will only give them falsesense of values. My son cannot expect this anywhere in the world. What facilities and what standards of living. I wouldn't care to live in this country. I have promised to give Philosophical Library, New York, all my Radio and Television Talks for publications before the end of April. It was not for nothing that Mr. Jiddu Krishnamurti gave so much of time. I am now speaking with great certitude. By the way, I have asked Mr. Subba Rao to wind up my show at Madras and pack all the things to Pulla. But my Library is the real headache. I do not know what to do with them. I have no use for them. I do not read books these days. I have no interest in any authority. I do not not read anything except TIME NEWS MAGAZINE to keep myself in touch with what is happening in the world. Daily paper has 125 pages and who reads that stuff, I do not know. Well, there are papers with three to four million circulation. I do not think India can ever dream of this standard of living. Are people happy with all the

wealth? Eighty percent of people go to a Psychiatrist. My wife has learnt quite a lot of things, she is now completely disillusioned about the glamour that is Americd. Weatherman threatened worst winter in the living memory. Contrary to his forcast, Winter this year has been very mild. Anything around Zero or one or two below Zero is enough for us who come from Madras. Strangest of all, we haven't had much snow this year and Texas and Florida is having snow and teeth-biting cold, unheard of in the history. Atom Bombs and their effects, they say. My typewriter is giving trouble. Hence so many corrections. And the desire to compress lot of matter into this is also responsible for lots of corrections.

Affectionately,

U.G. Krishnamurti

I hope you are keeping good health. I don't know where my grandmother is. I have asking my sons & Uma to send her

458 SOUTH MICHIGAN AVENUE - CHICAGO 5 - ILLINOIS - UNITED STATES

23rd February, 1956

Sri T. Jagannadham Garu
VIJAYAWADA-2, India.

My dear Uncle:

I have just received a letter from Mr. K. Subba Rao of Adyar saying that Bezwada site appeal has been dismissed. He says that my absence from India is responsible for it. Well, whatever it my feeling in these matters is : "The Lord hath given it to me and the Lord hath taken it away. Blessed be the name of the Lord I am glad in a way because I am now free to do what I have been wanting to do all these days, that is to say, I want to pass on to my children all that I have received from my grandfather. I want to do it right away. Out of the properties which I got by the partition deed between myself and Mr. Narasimha Rao, this is what I have done. 7 1/2 acres bit has been sold and the sale proceeds have been utilized to pay Rs. 6000 to Mr. Narasimharao (to equalize the shares), Rs. 4,000 to clear my grandfather's debts and the balance of Rs. 10, 000 to my wife as a gift along with her B.A. Degree to be utilized for purchasing a house at a later date. Gudivada godowns have been sold for Thirty thousand and the amount is in the form of Govt. Securities (Madras 1964 Loan). I wish I could sell off the remaining bit of Bezwada site, subject to lease, and invest that also in Govt. Securities and handover the whole lot. It may not be possible to do it now. I have with me the draft prepared by you, with the clause that my grandmother's demands have the first charge. I do not know how to register the document from here. I am doing away with paragraphs to save space. I have decided to stay on here for another year, possibly two or three years. My lecturing has been a tremendous sucess. They have recived the headlines and Editorial comments in all the leading papers. You know lecturing in America is not the unpaid labour that it is in India. Work in this country suits me very well indeed. One can be a true brahmin here in America. It may sound very strange but that I am going to do till I drop dead. I do not want to own any thing. America can keep me busy all the five days in the week (America becomes inactive on Saturdays and Sundays) as long as I choose to remain here, paying me hundred dollars for each lecture. You have no idea how many clubs there are in the U.S Rotary alone has sevety thousand clubs. Every club wants to hear me. Kiwanis, Lion, Elks, Executives, and Women's clubs (By golly, how many they have) and every club has extended an invitation to My Manager tells me that she has more than required dates for next season. Most of these are either Lunch or Dinner Meetings. All the graduates in a town form into what they call a University Club and they want a speaker every week. They feed me well-special vegetarian food for me-and they hear for thiry minutes. They hand over a cheque for Hundreddollars. I pass it on to my Manager duly endorsed. She takes thiry five percent, rather 33 1/3. Travel takes away a bit as I travel by air to cover distant places. She accumalates forty percent and pays me or clears the bills - of my hotel and other bills. It is quite a strain. I am now taking rest and I am scheduled to give a series of lectures at the University of Southern California, Los Angeles, early April. We are all moving to California for a six-month stay on the Pacific Coast to fulfil lecture engagements. We will get back to Chicago next October as my son is attending a school for Handicapped Children. I do not feel sorry for having brought him here spend an enormous amount. Where in the world he can get such facilities--all free. The doctors--tops in the field have assured me that he will be all right after five or six years. My wife expects to take her M.A. Degree before I leave America next March (1957) for a brief visit to India. It wouldn't be difficult for me to educate all my children here with my own earnings. But what is the point. They have to be

LONDON 28th May 1953

My dear Samba

Thank you very much indeed for your nice letter. As per your suggestion I am sending the photo in Western cloths. By the time this is in your hands I have gone to the Continent. After six weeks in Europe I go to U.S.A. You will be interested to know that I am meeting BERTRAND RUSSEL to day at Richmond. I am making really useful contacts and seeing lots of plays and places of interest too. Shall write to you again with love and always.

U. G. KRISHNAMURTHI

BY AIR MAIL

POSTAGE REVENUE EIGHT PENCE

Hardinge Hostel

Calcutta -7-

Gevnert

c/o Sri R. V. Bhave,
THANA (Bombay),
24th Feb. 1954

Dear Brother,

I am writing this from Bombay, where I arrived this morning by train from Beswada. I didn't go to Madras. My visit to the U.S.A, rather the date of departure, will be postponed by about a fortnight. In any case, I must go to Madras to collect my Western clothes, passport and other travel documents. As at present arranged, I am here till next Wednesday, that is, 3RD MARCH, 1954. I shall be leaving this for Madras on the 4th by train. After a week's stay in Madras, I get back to Bombay and proceed by air to London en route to New York. Grandmother's visit to Madras may also be timed accordingly.

Affectionately,
M. G. Krishnamurthi

run into awkward situations. I hope not. She may not all be right in her head but she can't be described as a dumb, dreary, run of the mill girl. But in her present state of mind there is always the danger of getting into trouble again. Believe it or not, four nursey cops, not one, two or three but four, couldn't handle her pretty little ex 40 years. She was taken to the hospital handcuffed, and ankles too, and she still has that bloody ring around her wrist.

Well, I am afraid my usefulness has come to an end. Everytime she reached out for help, I found it hard to let her down. By cruel determination to prevent her ending up in a mental hospital worked. I couldn't let this happen to her. Now she is spiraling toward disaster. This seems to be the final breakdown. She is plunging herself into her final manic depression. She is doing things which I taught she never would do. I am afraid she will completely and totally fall apart with no hope of ever putting herself together with medical care.

At the suggestion of the doctors, I made a special trip to California to close our joint tenancy account, with Bank of America, in Corte Madera, California, and transferred the funds to Switzerland. I don't want to cause any inconvenience to her. She doesn't have to account to me or to anybody for the money she spends. It is her money after all and I don't have any right to do it. The idea is that if she runs out of money, unless she makes some arrangements of her own, she has got to contact me for funds. The doctors pressured me to do it. There it is.

With much affection

C-G

The
SHELBURNE
MURRAY HILL

303 Lexington Avenue, New York, New York 10016 (212) 689-5200

Wednesday, April 25th

Dear Mahesh,

The situation here is basically and insanely comical. I don't like waiting here for the Bali girl to turn up. So we are quitting this deluxe apartment hotel tomorrow & heading towards Washington, DC by car. From there we go to Chicago for a few days. I have today made our reservations to fly out of Newyork by KLM to Amsterdam on Wednesday the 3rd of May. John Allen has put up his London flat for sale and has plans to settle down in California with his family. My address in Amsterdam will be care SCHONEWILLE, 2e JVD HEYDEN STR. 64, 1074 XW Amsterdam. (PHONE 020-764964). I don't know how long I'll stay in Holland. It's possible that I might go to London* for a few days. I have to day

"Youth Shall Reshape the World"

YOUTH CAMP

GUDIVADA.

TUESDAY. 20th MAY, 1941.

OBJECT: To provide an opportunity for youth with different conceptions and different ideas to gather in this camp, partly that by meeting together, exchanging thoughts, sharing in feelings, partly that to link ourselves on the golden bonds of brotherhood.

CAMPING PLACE: The Theosophical Society Buildings. (Paravidyasramam)

Dr. P. Srinivasachari, M. A., Ph. D. (London) will open the camp with an address.

SYMPOSIUM: Youth Looks at the New World

What are we going to make of it?

Chairman: Mr. U. G. Krishnamurti,

Joint General Secretary,

The All-India Federation of Young Theosophists.

Symposiasts: To be announced later.

CAMP FEES: (Including admission to the Entertainment and TEA) FOUR ANNAS.

Application for registration to be made to the Camp Organisers, accompanied by the camp fees. Copies of Camp full programme (now in the course of preparation) and further particulars can be obtained from:

Mr. Solaka Venkata Subbaiah

Mr. U. B. G. Sarma

Mr. R. V. Raghava Rao

Mr. T. Kameswara Rao

The Camp Organisers,

GUDIVADA.

Or from:— The Theosophical Society, Gudivada.

U. G. KRISHNAMURTI
Theosophical Society, Adyar, Madras 20

GREETINGS FROM ONE WHO IS LAZY
TO UNDERTAKE EPISTLARY ACTIVITY

ARRIVED AT: AMSTERDAM BY AIR
(K.L.M.) FROM HAMBURG
TODAY

ADDRESS: ST. MICHAEL'S HOUSE,
HUIZEN, N.H., NETHERLANDS

MOOD: EXHILARATING

WEATHER: STORMY AND SHOWERY

MONEY: 55 HOLLAND FLORINS OR
GUILDERS (RUPEES 65).
THAT MEANS NO PURCHASES
IN HOLLAND.

DESTINATION: NEW YORK (OR BOMBAY?)

DEPARTURE: 26th JULY, 1953.

THOUSAND GREETINGS

FROM: U. G. Krishnamurti

18.7.1953

COPY OF A REPLY TO BIRTHDAY GREETINGS
FROM FRIENDS ON THE CONTINENT AND
UNITED KINGDOM.

Saanen, Wednesday, May 23, 1973.

My dear Chandrasekhar,

Your letter to Valentine. And the redirected letters have just come in. Thank you.

We've had letters from Julie, Reddy and all the others. Julie is feeling like a fish out of water in that atmosphere. Reddy's medical tests, both there in Bangalore and Hyderabad, are negative.

I hope Sri Krishna Bhagavatar is back now. Please give my affectionate regards to him.

I have just had a letter from Sri Gururaja Rao, telling me that you are all planning to celebrate my birthday. Good God! Why my birthday? You have thirty-three crores of gods and god-lets in the Hindu Pantheon. Isn't that enough? How can you do such a thing to me? You know, it is a childish, immature, infantile activity on the part of the people to celebrate the birthdays of others. Please give up the idea. After all, that house belongs to you all and you can enjoy yourselves in fasts, feasts and festivals and leave this man, who has no birthday and no native land, severly alone.

Please remember me to all the friends there. If you meet Sri Sivaram, please tell him that his friend has done a tremendous job on this typewriter and it works just like new.

Well, that's about all for now. Please write to me from time to time.

With much love,

K.G.

BY AIR MAIL
PAR AVION

Aérogramme

3792 23.2.73 10

SOMMERFERIEN WINTERSPORT

Sri K. Chandrasekhar
23 West Anjaneya Temple Road
Basavangudi
Bangalore 560004

I N D I A

Chicago, Jan. 29, 1958.

Dear Mrutyumjaya Rao Garu:

Just a hurried note to inform you and mother-in-law that Kusuma has delivered a boy this afternoon. Both mother and child are doing well. But the boy was born with the cord seven times around the neck and that too of an unusual length of 132 c.m. (Normal length is 47 c.m.). It was with very great care and handling the boy has been saved since it took only five minutes to be born after the head appeared. She had first class medical attention that,nothing in America can buy, too in our own Apartment Hotel. The boy looks exactly like Bulbul and the most charming one even by American standards. Three doctors were by the bedside everything went off well. He is an American Citizen and this will enable him to give all the privileges he can have to his parents and sisters and brothers. But he wants to make an early trip to India to see you all.

Affectionately,

P.S. Please inform Dr. Rao, Mr. Subba Rao of Calcutta and Mrs. Kamala Kumari. I have written to Narsapur.

While Mother
is recovering
And Dad is,too--
we hope--
just thought
I'd drop a line
to you
To give you all
the dope....

My name is
U. S. *

I was born on

Jan. 29, 1958 at 12.05 P.M.

Weighed

Seven Pounds

And my parents are

U. G. KRISHNAMURTI

U. KUSUMA KUMARI

*BOY

A Gibson Card
GIBSON CINTI., U. S. A.
35DZ.2365-4

The News

I've CRASHED the HEADLINES

not belong to any organization and am no devotee of any religion or any particular religious teacher. I do not have any connection with Krishnamurti Writing Incorporation or any gathering committees that arrange his talks here in Europe, or there in India, or elsewhere. Whenever I have an opportunity --he has been coming to Europe almost every year--I attend his talks and discussion meetings. He has talked for fifty years. Krishnamurti is unchanged, except he looks a little older. Isn't it extraordinary that the augury of what had once been deemed only a fancy of theosophist-occultists, although by its own definition that legend is now false, has turned out to be an outstanding prophecy. The spontaneity and freshness that radiate from every word comes like a cool mountain breeze to those who are sick to death of smelly little orthodoxies and pat philosophical and political theories. His approach to human problems without raising a religious quest is admittedly attractive to the modern mind. Few today, I think, would question his right to be considered a great religious teacher, though of a pattern that is not ancient but new. But to call him a religious teacher may easily mislead if one takes the phrase in its full sense but it is very difficult to say anything about him except that he is a religious teacher. Since his "teaching" is not a propagating doctrine but enunciation of pure and full life, something unique, it is difficult to find in his talks a gospel to proclaim and a cause to champion. That may, perhaps, be the reason why the direct impulse of his insight in the field of human experience has not been felt even after forty years of his talking to audiences everywhere in the world. More recently, he has spoken before many entusiastic university audiences. Last year, he gave a few talks at Harvard University. And this year, he has spoken at the Universities of Rome and Amsterdam. When he goes to England next Fall, he will probably speak to audiences at the Universities of Oxford and Cambridge. I do not know for sure.

Logically some Departmental Head, if at all he is interested, should extend an invitation to speak at the University of Madras. Since Mr. Krishnamurti has spoken at Harvard, Sorbonne, Rome and Amsterdam Universities, it occured to me that I should write to you, as a former student of yours at the University of Madras, to extend an invitation to him to give a talk or two during his visit to Madras. He will be in Madras next January (1968), to be precise from 6th January to 3rd February, and will give six talks to the same old people who go to his talks year after year. It is not that I am interested in spreading his word but that I have often felt, and still feel, that he should be asked, if he has time, to address young people in the Universities too. It is for that reason that I have ventured to approach you with this suggestion of mine. May I hear from you?

With deep and affectionate regards,

U. G. KRISHNAMURTI

Chalet Pfyffenegg,
Saanen BE, Switzerland,
24th June, 1967.

My dear Dr. Mahadevan:

How much of a surprise would it be to hear from an old student of yours? My, it is almost quarter of a century. Yet, the impact and memory of your lectures on "The Philosophy of Advaita Vedanta" have remained with me in all their freshness.

Although my whole way of life has since then been distracted and sidetracked, my basic preoccupation has not changed. Being forced to put aside my study of academic Philosophy--I have always been a bit inclined to be unworthy of our traditional thinking or what is called "metaphysical "galimatias"--I have in a way come back to philosophy, but differently, by feeling it in myself as also in those I met and talked to, by questioning the fixed opinions and by tearing up the ideas in my search for Truth. My philosophy, if I may use that word for want of a more appropriate word, is born of "spiritual experience" rather than from logically ascertained premises. Every one has to search for truth in his own way. And I have always wanted to explore it myself. Have I found what I sought-MYSELF? I do not know. I am not questing anything. I do not know who said this but it is very true that second half of one's life should surely be one's own after more or less one has given away the first half in imitation.

I have been here in Switzerland for over four years. I have never been able to settle down for any length of time in any place to, what they call, take roots. Maybe I have a taste for some kind of a "gypsy way of life". Now after years of trotting around the globe--Ihave lived and lectured practically everywhere in the world, including a few iron-curtain countries, mostly in the United States of America--I have settled down in this little village (Saanen), high up in the mountains, Berner Oberland, to what I hope the beginning of a new phase of life. I am going to spend the rest of my life teaching a few boys, amidst these mountains and valleys, and create an atmosphere to keep alive the tendency of their minds to be inquiring, to investigate, to experiment and to discover things for themselves. Whos knows, this feeble and vitally unorthodox beginning of an experiment might in due course become wider and stronger.

Now, the chief object of my writing this letter, is to find out if you could, if so you would, invite Mr. Jiddu Krishnamurti to give a talk at the University of Madras. Maybe more, I do

(OVER)

68 DUKE'S AVENUE - MUSWELL HILL - LONDON 10
7th SEPTEMBER,1963

My dear Swamiji:

I have just been told by Maharaj that the eye operation has been a success and that you are well on your way to complete recovery, and that you will be returning to the Centre in a week or so. This is very good news. And we are all looking forward to seeing you back at the Centre ere long.

I would like to pay you a visit, but certainly not if this will in any way cause strain to you, I wouldn't come to trouble you. If it isn't too much of a strain, it would give me great pleasure to see you at the Hospital, and you may be assured that it will be a very short one.

I wish to God I knew what hidden hand lead me to the Centre. When you suggested helping you out with some kind of editing work, I did not for a moment hesitate to fall in with your kind suggestion. What I did not know was that I would be having the most Blessed Moments of my life here at the Centre. It is needless to add that it has been a great privilege to have associated myself with you, and I feel greatly refreshed both in mind and body.

That, however, apart, my continued stay here at the Centre and the necessary atmosphere for alert and strenuous discernment in meditation have helped me tremendously. The hidden agony of my life which no human being could understand has dissolved itself into thin air, as it were, and this has awakened me/what may loosely be called a kind of spiritual sleepwalking. I have pulled myself out from what looked like the edge of an abyss.

You know that there are very rare occasions in the lives of most of us when we have brief experiences of existing beyond time. I too have had several such moments. But this has been more than fleeting and has indeed become an abiding certainity. Nevertheless the strains and stresses of adjusting myself to a whole new way of life resulted in a peculiar state of mind hedged with some kind of indolence, may be a form of conceit, which only meant greater and greater sorrow but left me with a kind of empty expectancy. I may have achieved a certain calmness, but that calmness was of death, producing langour. I have always felt and still feel that one has to haul oneself out of one's own swamps by one's own bootstraps.

However, all my strenuous and directed attention hasn't helped me much to break the vicious circle. Well, now, through the touch of the inscrutable Divine Power of Sri Ramakrishna, I have been blessed beyond words with the clarity of perception. And this calmness is a calmness without a trace of langour or contentment or watchful expectancy but one of completeness and wholeness. Need I say that when I burst forth into the world- the joy which overflows the heart is indeed bursting forth--I will be a new man?

With deep and affectionate regards,

Ever yours,

U. G. Krishnamurti

We cannot blame anybody for the mess we have made of the lives of the ~~wee~~ young ones. I may have laid a harvest of woe for the children and I know that it will be laid up at my door that I have left my <u>own</u> children bewilder~~s~~ed and with nothing in life to look forward but sadness. I do not see any adequate reason why the things should be any more tougher than what it has been so far. The unwillingness to admit stubborn facts on your part is responsible for the unfortunate abnormality of the situation.
What is it with all the will in the world I cannot understand what is obvious to you. Well, anyway, I would rather let things go to the devil in their own way. Since we get exactly what we ask for, no more and no less, there is no question of any atonement on my part for this streak of bad luck. Everyone weaves his own destiny. If children take lamentable beatings of the cruel hand of fate, I am not <u>wholly</u> responsible. They are as much your children as they are mine. Let not the idea that I have left you or deserted you destitute and nameless bother you. You have your own name, your own degrees and your own properties. Why I acted the way I did and still act is difficult to grasp but if they are held up against the mirror of a peculiar interpretation of my own my actions show unflawed logic of its own. For aught I know life may not run on logic. Whether it is right or wrong it in no way changes the harm of the situation. But there is nothing that I can do to change the course of events.
One more thought. Postponing a problem of course is not to solve it. When there is a way out of an unhappy marriage, when one partner breaks the law of discipline, the right accrues to the other of breaking the bond. The woman is not the husband bond slave but his companion and an equal partner and is as free as the husband to chose her own way of life. Since the new Hindu Code Bill provides divorce, why not you find out some ground either for divorce or legal separation and that would save a lot of mental anguish. Do not for a moment think that I am asking you to do what I would not like to do myself. For my own part personally it does not matter one way or the other.
There is nothing left to return to or keep me there in India. Be happy and stay happy. I wish you the best and the finest.

U. G.

This is the last letter I wrote to her from London, England, on 30th December, 1961.

I have received today on my return here your letter of 11th September,1961.
It's quite obvious that I have failed to open your eyes and make you understand the reality of the situation. It hurts me to hear,from time to time, the suicide attempts of yours. But my detachment from you and my passive acquiescence to your actions is a solid piece of fact. It is not apathy. There isn't a whiff of apathy in me. The bonds of the family relationships have fallen away from me.
I have thought long and hard about this matter. You know I am not the sort of person to be persuaded in these matters and I do not act on impulses. Let the marriage wither on the vine. Neither of us can bear to see the ravage in the other. And let us prefer to cling to the memory of the past. You have not, perhaps, much of a sweet memory to live with or cling to. Maybe you have lots to cry over. Yes, I am quite as nervously broken down as you are but it manifests itself in a different way. I may have beaten you and used insulting language. All that is over, finished and done with.
If you feel the agony about me that you say you feel in your letters I can well understand your feelings. I know you love me deeply. And I loved you dearly too inspite of our many bickerings and constant battles. But this 'broken wing fixation' will destroy you. You can't base your life on sentiment alone and that cannot be the basis of any marriage.
We have known each other for eighteen years. It is impossible to forget the ties of eighteen years. Old habits and memories have a strange way of surviving.
I can never forget you and I know nothing else will ever equal my feelings for you in intensity. When we first met I liked you. That impression will continue unmodified by anything that has happened since then. In the nature of things, it cannot be otherwise. The bond between us is 'subtle innerforce', which the Sanskrit poet postulates as the essence of love. It is not 'erotic sentiment'. What happened to 'the feeling that you feel when you have a feeling you never felt before.' I wouldn't know. But we are now at the end of the tether.
Tears and torments may have been your lot, but continued angry words, bitterness and rancour, however justified they may be, do not take us anywhere. This sustained nastiness for longer periods is neither desirable nor useful. Anger is a terrible corrosive. It may be advantageous to use 'blackmailing weapons' , which is the chief ammunition in the arsenal of your folks, and it may bring some benefits but in the long run it is the helpless ones who suffer.

The Subject of a Talk and Discussion Will Be

THE POWER OF NEGATIVE THINKING (3RD OF A SERIES)

by U. G. KRISHNAMURTI

SUITE 735 – FINE ARTS BUILDING – 410 S. MICHIGAN AVENUE

ON

SUNDAY THE 20TH MAY, 1956 AT 3:30 P.M.

Mr. U. G KRISHNAMURTI, author and lecturer, was born in India in 1918 and was educated at Madras University. He is not to be confused with his namesake the very well-known Jiddu Krishnamurti.

Mr. U. G. KRISHNAMURTI specialized in both Indian and Western Philosophy for his Master's Degree. He has travelled extensively. Not only has he addressed practically every University in India, but has lectured in Ceylon, Europe, United Kingdom and in the U.S.A.

He has also addressed Rotary, Kiwanis, Lions, Women's Clubs and University Clubs, as well as broadcasting talks on Aspects of Indian Life and Thought. His present talks result from the desire to reach people interested in these ideas.

1957

You and your friends are cordially invited to hear

U. G. KRISHNAMURTI

Lecturer — Educator

who will speak on the subject

MAN'S QUEST FOR SIGNIFICANCE

Sunday, March 24th at 4 P.M.

at

THE THEOSOPHICAL SOCIETY IN AMERICA

1926 North Main Street, Wheaton, Illinois

Tea will be served *Collection*

LOMAX LEADS PHILOSOPHER'S CORNER

By Les Passell

Y.M.C.A. NEWSPAPER 29 March, 1956

After several weeks absence, Louis Lomax returned to Philosopher's Corner Monday evening, March 26, to lead a discussion on "Is Life Worth Living?"

The discussion was enlivened by a distinguished visitor, U. G. Krishnamurti, author and lecturer from Madras, India. Mr. Krishnamurti is on a lecture tour of the U. S.

The Saturday Review
25 West 45th Street
New York 36, N. Y.

Norman Cousins,
Editor

31 May 1955

Mr. U. G. Krishnamurti
c/ Hotel Maryland
104 West 49th Street
New York City
New York

Dear Mr. Krishnamurti:

Many thanks for your letter and for the piece "What Does India Stand For?". I was very favorably impressed with your ability to develop so much seasoned information in such a short space. I am not sure I would be able to advise you concerning a likely market. The longer I am in the publishing business the more convinced I am that it is basically unpredictable. Perhaps the best thing I can suggest is that you place your materials in the hands of a reputable agent who would be in the position to give your work the personalized attention which it deserves.

Sincerely,

NC - p

Lions Club Hears Lecture On India

Speaking at Lions Club here Tuesday, U. G. Krishnamurti, one of India's most accomplished lecturers, pleaded for greater understanding between India and America.

After thanking the club for the invitation, Krishnamurti paid an eloquent tribute to the Lions International for the very valuable work it is doing here in this country and elsewhere, and added that such movements could be the greatest forces in a world, which is full of misunderstanding, acrimony, discord and prejudice.

Adverting to India's place in world diplomacy, Krishnamurti said: "To call Nehru a fellow-travler with "Krush and Bulge" or "Mao and Chou" is a cheap device. Nehru is the most glamorous personality in the world politics today. His experiment in India to work out a greater stability and equilibrium and integration in the individual is setting a great pattern to the future.

Referring to the foreign aid, he said that the country's prosperity could not depend upon foreign aid alone. To share your industrial and scientific experience with India is one thing but how far a nation can use it is a different thing. I always maintain that the prosperity of a country can only be dependent upon its own inherent strength. Economic recovery and industrialization were possible, Krishnamurti said, only through one process, that is, colloboration between people and the Government. I am not sure that exists in India and some how people haven't that enthusiasm for all these first and second five year plans.

Concluding his address Mr. Krishnamurti sounded a note of hope. "It is said", he went on to say, "that America is chosen as guardian of the freedoms of the world". My prayer is that this great land of freedom can fulfill her mission.

Before Throngs Here

Man of India Appeals for Understanding

U. G. Krishnamurti, of India, in talks before Community College students and the Rotary Club today, said "whatever you may think of India's Prime Minister Nehru's role in world diplomacy and whatever his eventual place in history, America can ill afford to let go of his peace-bringing possibilities."

Referring to the suspicion on the part of some Americans that Nehru must be gullible to world communism, Mr. Krishnamurti said India cannot afford to take any other line than active neutrality.

"Some Americans think that a leader who wants to keep his country actively neutral as between the U. S. and the U.S.S.R. must be gullible to world communism," Mr. Krishnamurti said. "But India cannot afford to take any other line which will bring her directly in conflict with a first rate power."

He said, however, that America and India stand for realization of more or less the same ideals, "but there is a fundamental difference in means of realizing the objective.

* * *

"I HAVE no doubt that ultimately the moral factors, the feeling that similar ideals animate both countries will unite us."

Referring to the "practical idealism of the American people, who wish everybody to be exactly like themselves," Mr. Krishnamurti said the methods used by America for her own advancement are not suited to India, basically because the atmosphere in India is different; that India has social and economic problems which cannot be solved along the patterns of other countries, but in accordance with its situation and needs.

Commenting on the world situation Mr. Krishnamurti said peace is not a "pious hope," but an urgent necessity today." He declared violence is "truly monstrous and much more when this has the official touch, ordered by the proper authorities, sanctioned by law, and ideologically justified."

If nations can co-operate in war, why not in peace? he asked.

* * *

KRISHNAMURTI has been

India Visitor Lauds Work of Lions Clubs

Mr. U. G. Krishnamurti, a distinguished visitor from India, paid tribute to the valuable work the Lions Club International is doing in the United States and elsewhere.

Mr. Krishnamurti said in addressing a meeting of the Joliet Lions' Club at the Louis Joliet Hotel:

"It is indeed a matter of thanksgiving that two (Lions) clubs have been chartered in India, and I have no doubt that these two clubs will grow from strength to strength and will generate more clean breezes through the murk of our country."

Mr. Krishnamurti pleaded for an understanding of India and America and added that it would be a mistake on the part of America to let go the peace-bringing possibility of India and its Prime Minister Nehru.

"I believe that America should share its scientific know-how with India so that it can offset Communism," he said.

Mr. Krishnamurti has been lecturing all over the world, and in this country for about 16 months.

an expansion of that which is seen. There is one more contribution of his. At the time of the inauguration of the Theosophical Society the Adepts did not use the phrases "The Inner Goverment of the world", "The Ideas of the Manu, the Bodhisattva and the Logos". These were all later revelations. These were elaborated by the investigations of Annie Besant and C. W. Leadbeater from whom we also heard of the Monad, the Group Soul, etc.

But the cycle is not complete ; if we want to complete this cycle we must be able to see the immanence as well the transcendence. It is really the summation, the integration, the climax of the groups of thought-form, the thought processes and evolution. When all is said and done the immanence and transcendence are not [illegible] the double movements in religious effort and experience".

And in the words of an American Philosopher, adapted slightly, even the Truths of Theosophy may dust the mind by their dryness unless they are effaced each morning, and rendered fertile by the dews of fresh and living truth. Otherwise, our love of Theosophy has no reality behind it. The vital principles and truths that operate in any spiritual movement are likely to become a dogma or creed, when the movement settles down. Each one of us must discover his own mystery, what the *Light on the Path* calls "final secret". To do this is to discover something in terms of our own experience, a vital transforming experience. Until we have discovered that centre in ourselves, whatever may be the magnitude of our contribution, all that activity, all that contribution, is bound to be devoid of the unique and vitalising factor, namely, individual inspiration. In the ultimate analysis, it is the individual that matters. Only to the extent that an individual is inspired from within himself can he contribute to the common work and thus energise what we call group activity. This process of inwardness, if I may say so, is not a morbid isolationism or an ivory tower outlook. Now we cannot go deep down into ourselves except in a state of relationship with others. To the extent that we are periodically able to go deep down into ourselves can we find that inspiration which is necessary zest and enthusiasm.

It is said that the Maha-Chohan has given, as it were, a charter for the work of the Theosophical Society, when He said : "The Theosophical Society was chosen as the cornerstone, the foundation, of the future religions of humanity". Shall we not see that day ? The world needs Theosophy. The forces of the world are with us, the times and the spirit of the age are with us, and I have no doubt the truths of Theosophy which insist on a quest more than on a creed and enable us to join the pursuit of the ideal, that is a thing which has still a future because they are of eternal value.

which sought in matter the solution of all mysteries. Into this maelstrom of opposing and conflicting forces was heralded the Theosophical Society. Thus what was wanted, the Theosophical Society supplied. So the work of H.P. Blavatsky is of great consequence, as she supplied a philosophy of life which was broad enough to include both spirit and matter. The great Theosophical Treatise *The Secret Doctrine*, by Madame Blavatsky, brought together all sorts of facts in the domain of mysticism, religion, philosophy and science to prove that quite apart from science and religion, dogma and worship, there is one step beyond mind touching spirit, which may be called the transcendental aspect of Theosophy. She tried to establish the Law of Reincarnation, the Theory of Karma, the power of mind over matter; and she stressed the [illegible] which, in fact, is Occultism. It appealed to the intellectuals of that time and so she was able to gather around her great personages like Edison, Sir William Crookes, Alfred Russell Wallace, W.T. Stead and Sir Oliver Lodge, though they dropped out of our ranks later. Thus the early efforts of H.P.B. proved the supremacy of spirit over mind.

But when Dr. Annie Besant came to the scene she tried to contact that spirit and to make that Transcendental into Immanent. And her method of achieving this was the service of mankind. What is the motive for service? Each one of us has to try and delve as deeply as possible within himself to see what really is the propelling force or hidden motive behind his activities. This is how a modern Psychologist, E. M. Delfield, warns us when he says:

"The philanthropist is relatively safe when he acknowledges safely to himself the elements of satisfaction in his work. The person who says: 'I give freely and look for no return; I wear myself out for the sake of others; I accept honours and responsibility unwillingly; the money I receive for my work is nothing to me; I do not want gratitude' is being hoodwinked by his unconscious. People do not consider it decorous to realise that they are doing more interesting work and getting better pay than ever before, an outlet for their energies and many are the better for it" Why the urge for service at all? Because we realise [illegible] unity of self in all, "the touch of the one in the play of the many", and the constant feeling of what Tennyson called "the actual immanence of God in the infinitismal atom and in the vastest system". Dr. Besant taught us that life is only for service. She stressed the central truth as distinct from dogmatic and institutional forms. This appealed to the modern mind, which was becoming increasingly rationalistic in temper and outlook. She made the evolving Universe intelligible to millions of people, and from the heights of her idealism she set in motion thought currents which spiritualised them more than any other single influence.

Leadbeater helped us to see the other worlds to which we also belong, the worlds invisible and intangible. Our citizenship is also in Heaven, the unseen world is only

(1)

PERSONAL EXPERIENCE IN RELATION TO THEOSOPHY*

By U. G. KRISHNAMURTI

THE HISTORY OF THEOSOPHICAL thought is the history of the evolution of modern thought. As of all other, the survey of Theosophical thought in successive periods of the Society's history is the general evolution and progress of human thought. The leaders of the Society have a place not only in the Theosophical Movement, but also in the history of world thought itself, in the whole intellectual advance that has been registered these seventy-seven years. Every leader has ccntributed to this onward and forward movement some small fresh fragment to the Temple of Theosophical Wisdom. Progress always appears in different lights to different people. The Society is not simply a working institution; it is a Society a spiritual organisation. It is different from the ordinary human societies or clubs that men form for ordinary purposes of human association; but it is still a Society composed of people of various nationalities, and therefore, not something that you can talk about in the abstract. It is like any other organisation made up of members. Sometimes in the life of any spiritual movement, we just seem to be jogging along; nothing very much appears to be happening, and we do not seem to be getting anywhere in particular; it is only when we pause to look back and to take our bearings, that we realise what a long way we have, in fact, come from where we started, and what tremendous advances we are really making. There is bound to be loss as well as gain, but the leaders have during these sevety-seven years made significant contributions in and through the Theosophical Society, to the religious life of the community as a whole. Each of them had something new to say, and that is why we revere them, but each of them in a different fashion proclaimed a different facet of Theosophy, and they carried the Society forward with them because they journeyed with their faces towards the light. They have left their mark upon the outlook and activities and have also helped to set the general tone and direction of the thinking of the people.

Let us very briefly see the different stages of growth and the gradual objectivisation of the ideals of Theosophy. Let me very briefly survey the background of the Theosophical Movement and the conditions of the world before its advent.

The world was then divided into two camps, that of rigid materialism and that of a narrow and bigoted form of religion. It was an age of conquering science when religion was on the defence. The increase of "valid knowledge" called Science was having a disturbing effect on the religious traditions. Religion had become bankrupt, for it had no real life in it. The mechanistic theory of man and the Universe grew in clarity and prestige. The philosophy that emanated was a materialistic philosophy

* Opening Address to the German Summer School at Rendsberg, July, 1958. 1953

THE THEOSOPHICAL SOCIETY

(Paravidyasramam)

GUDIVADA

PUBLIC LECTURE

ON

Wednesday, 1st October, 1952

at 6 p.m. prompt

"NEW WORLDS for OLD"

BY

U. G. KRISHNAMURTI

(National Lecturer, Theosophical Society)

Chairman :

Professor A. F. THYAGARAJU, M. A. (London)

(Principal, Gudivada College)

ALL ARE CORDIALLY INVITED TO ATTEND

THE GREAT DESIGN.

PHILOSOPHY FOR OUR TIMES

PUBLIC LECTURE

BY

U. G. KRISHNAMURTI

Joint General Secretary,

THEOSOPHICAL SOCIETY IN INDIA

ON

Thursday, 25 th July, 1946

at 6-15 p. m. prompt

AT

THE THEOSOPHICAL SOCIETY

(Paravidyasram)

All are Cordially Invited to Attend

× × ×

Shri U. G. Krishnamurti, of Adyar, has lately returned after an extensive tour in several European countries and North America. He was present at the Annual Convention of the Society in England and later gave a number of lectures under the auspices of the London Federation, while at Oslo on the Continent he addressed the "One World Movement" and was the "Guest of Honour" to the German Summer School at Rendsberg, giving a course of lectures on "Man, Nature and Reality." At the invitation of the General Secretary, he attended the Council meetings of the Theosophical Society in Europe in connection with the Golden Jubilee of the European Federation and addressed them on "Indian Ideals of Life and Thought." *Theosophy in Ireland*, writing about his visit, states :

"Another visitor in May was Mr. U. G. Krishnamurti from India, who made very acceptably in Belfast his debut as a Theosophical lecturer in the West.

"An unexpected visit from Mr. U. G. Krishnamurti, India, proved an added attraction to the Dublin Lodge's programme."

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RECENT AMERICAN APPEARANCES

COLLEGES

Washington University (3)
St. Louis, Missouri

Harris Teachers College
St. Louis, Missouri

Chicago University
(International House.

Temple University

Thornton Junior College
Harvey, Illinois

Community College
Muskegon, Michigan

CLUBS

Rotary Clubs
South Bend, Indiana
Racine, Wisconsin
Muskegon, Michigan

Kiwanis Club
Elgin, Illinois

Lions Clubs
Joliet, Illinois
LaGrange, Illinois

COMMENTS

NORMAN COUSINS — Editor, "Saturday Review of Literature" — "I was very favorably impressed with Mr. Krishnamurti's ability to develop so much seasoned information in "What Does India Stand For?" — in such a short space of time."

DR. HOUSTON SMITH — Washington University, St. Louis — "U. G. Kirshnamurti's discussions of Philosophy as well as India-America Problems are done with unaccountable freshness and striking originality".

LAWRENCE BRITTON — Thornton Jr. College, Harvey, Illinois — "We can highly recommend Mr. Kirshnamurti to any college or organization desiring a speaker who gives first hand knowledge and unbiased delineation of present day America-India relations. His question and answer period is of unusual value".

Exclusive Management

IRMA E. CRUMLEY — 536 RUSH STREET — CHICAGO 11, ILLINOIS — SUperior 7-6554

James L. Adams
THE ELGIN DAILY COURIER-NEWS
ELGIN, ILLINOIS

Dear Sir:

I am enclosing both the coverage I gave on your talk and an editorial which it prompted. I also wrote the editorial.

I enjoyed your speech and was happy to make your acquaintance. I am wondering just how much of this you consider "bunk." If there are errors in my coverage or if I misconstrued something I would appreciate your criticism because I sincerely want to put in the paper what I think the person who is making the speech is trying to get across to his audience.

I trust your son's health is improving and that he will have a complete recovery from his attack of polio. I still personally believe that the ~~world's~~ world's only chance for a real peace will be found in the Prince of Peace--Jesus Christ.

May I take this time to wish you a Merry Christmas and a Happy New Year?

Sincerely,

James L. Adams

An International Giveaway Sometimes Backfires...

Immediately following World War II and continuing down to the present, this country has spent millions of dollars in underdeveloped countries in an attempt to keep them from falling prey to the clutching hands of Russian imperialism.

Unfortunately, when the balance sheet has been drawn up it shows that this country is operating in the red and the country receiving the aid is being operated by the Reds.

The explanation for this kind of one-sided bargaining is not a simple one. While we may criticize countries for taking our money and then playing "footsies" with the Reds, who among the peoples on the earth is going to turn down financial help during a time of national distress? To refuse extended money would be going contrary to natural inclinations.

Only a few days ago a highly educated man from India — one of the countries which has received millions of American dollars and still refuses to ally herself with the Western nations— made some statements in a speech in Elgin that were freighted with truth and worthy of profound consideration.

U. G. Krishnamurti was born and has lived most of his life in India—with the exception of the months he has spent traveling and lecturing, much of it in this country.

As graduate of Madras University, he is by no means "typical" of an Indian as only seven percent of the country's populace are literate. But as one who has traveled throughout his country and lectured at practically every college and university in that vast land, he should be able to reflect some of India's present psychology.

Krishnamurti points out that this country would be better off if she would stop spending money in India and utilize it in other directions. The masses of India—who are in the main ignorant of America's financial help to their country — would appreciate our position more if money were spent on such projects as bringing Indian patients to this country for treatment in American hospitals, and by American doctors; sponsoring Indian farmers who could get a first hand view of an American farm, or letting an Indian industrial worker see our assembly lines in action and visit the home of an American worker.

While Krishnamurti does not decry the student exchange program, he wisely points out that the Indian student is rather far removed from the common people. University graduates don't speak the language of the man in crowded streets of Bombay.

The reducing of tension among the nations of the world will not be solved overnight. If "understanding" among the various peoples is to come about, however, it will be when they become better acquainted by person-to-person contact and not through an international giveaway program which too often has repelled rather than attracted those whom we were sincerely trying to help.

'Vasantavihar'

4 A, Greenaways Rd.,

Madras 28. India.

11th December, '56.

Dear Mrs.Krishnamurti,

Thank you very much for your letter of Nov.14th. It is very good of you to have written at some length about your family and I am very glad that your son is so very much better and I hop e before he comes back, he will have completely recovered and will be able to use his legs.

I am very glad indeed that the two interviews that you had have been of some help. I do not know when I shall be coming to America and when it will be possible for us to meet. I hope everything will be well with you both and your son.

With best wishes,

Yours affectionately,

E. Krishnamurti.

'Vasantavihar'

4A, Greenways Road,

Adyar, Madras 28.

India. 13th January, '36

My dear Krishnamurti,

Thank you very much for your letter of Jan.4th. I had heard that you were in America lecturing. I am so glad to have heard from you about your son that there is every possibility of his being able to walk in a few years. If you are going to Ojai, you will be able to meet Mr.Rajagopal who will be there. As you say, I hope we shall be able to meet in March in Bombay.

Please give my best regards to your wife.

With best wishes,

Yours very sincerely,

J. Krishnamurti

From KRISHNAMURTI'S MADRAS TALKS-1953

QUESTION: Sir, what kick exactly do you get out of these talks and discussions? Obviously you would not go on for more than 20 years, if you do not enjoy them. Or, is it only by force of habit? U-G

KRISHNAMURTI: This is a natural question to put, is it not? Because, the questioner only knows or is aware that generally a speaker gets kick out of it, some kind of personal benefit. Or is it merely old age? Or, whether one is young or old, is it the habit? That is all he is accustomed to; so he puts the question.

What is the truth of this? Am I speaking out of habit? What do you mean by habit, force of habit? Because I have talked for 20 years, am I going to talk for 20 more years till I die? Is the understanding of anything habitual? The use of the words is habitual; but the contents of the words vary according to the perception of truth from moment to moment. If a speaker gets a kick out of it, then he is exploiting you. That is what most of us are used to. The speaker is then using you as a means of fulfilment, and surely it would destroy that which is real. As we are concerned to find the truth and what is from moment to moment, in it there can be no continuity; all habit, all certainty, all desire for fulfilment, all personal aggrandisement must have come to an end, must it not? Otherwise, it is another way of exploiting, another way of deluding people; and with that surely we are not concerned.

December 13, 1953

Adyar - Dec. 3, 1941.

Dear President:

Here is a pen-picture of Shrimati Rukmini Devi as I conceive of her. I leave it to you to dispose it off as you choose.

Affectionately,
N. G. Krishnamurti

You have written excellently. I read of Rukmini: why if I may have it for the Theosophist

G.S.

GEORGE S. ARUNDALE
Adyar, Madras, India

9th July 1940

My dear Krishnamurti,

Hearty and affectionate congratulations on the occasion of your birthday. You certainly have my blessings and very best wishes for a happy and really useful future.

Affectionately,

George S. Arundale

George S. Arundale

Mr. U.G. Krishnamurti,
Gudivada.

GEORGE S. ARUNDALE
Adyar, Madras, India

23rd October 1940

Mr. U.G. Krishnamurti,
Gudivada.

My dear Krishnamurti,

I am very delighted to hear that you have passed the examination. This is very good news. I offer you my very affectionate congratulations.

Affectionately,

George S. Arundale

George S. Arundale

GEORGE S. ARUNDALE
Adyar, Madras, India

20th May 1940.

My dear young Friend,

I am so sorry you have failed in your examination again. I wonder if it is worth your while to try any more. Some of us are not really fit for examinations. We can do other and better things, and if you have an income which will suffice you then why should you not follow your own inclinations and study along your own lines? For my own part I should not think it necessary for you to have a university career.

Affectionately,

George S. Arundale

George S. Arundale.

GEORGE S. ARUNDALE
Adyar, Madras, India

31 May 1940
Nandi Hills

My dear Friend,

Thank you very much for your kind gift of Mangoes which I am sure will arrive in due course. We shall be very happy to enjoy them.

Sincerely,

George S. Arundale

GEORGE S. ARUNDALE
Adyar, Madras, India

14 February 1940

Dear Krishnamurti,

Thank you so much for your charming little letter. I myself certainly have high hopes of you and I am always glad to see you at Adyar. I do hope you will successfully pass your examination.

Affectionately,

George S. Arundale

Mr.U.G.Krishnamurti,
Gudivada.

GEORGE S. ARUNDALE
Adyar, Madras, India

Cables: Besant, Madras

25 February 1944

Dear Friend,

Condolences on the passing of your grandfather, who was indeed a stalwart of The Theosophical Society. I am sure his passing will have been blessed by the Elder Brethren whom he so finely served.

I am very glad you had a fine Silver Jubilee gathering. I think Prof.Kanga presided over it, and I am glad he was able to be with you.

Affectionately,

George S. Arundale

THE THEOSOPHICAL SOCIETY

INTERNATIONAL HEADQUARTERS — ADYAR, MADRAS, INDIA

CABLES: OLCOTT, MADRAS. BENTLEY'S SECOND CODE. TELEPHONE: MADRAS 2663

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1875-1907 COL. H. S. OLCOTT
1907-1933 DR. ANNIE BESANT

PRESIDENT: GEORGE S. ARUNDALE

July 10, 1939.

Mr U.G.Krishnamurti,
Gudivada, Distt.Kistna.

Dear Krishnamurti,

Thank you for your letter dated July 8th. I quite realize that examinations are a very great nuisance, and are indeed of extremely little worth. But one has to go through them for the sake of equipment from the standpoint of the outer world.

We were very glad to have you here in the Office and hope to see you again when next you are in Madras.

Yours sincerely,

Geo. S. Arundale

George S.Arundale.

C. JINARAJADASA.

CABLES: BLAVATSKY, LONDON.

TELEGRAMS: BLAVATSKY, SOUTHKENS, LONDON.

33, OVINGTON SQUARE,

LONDON, S.W.3.

TELEPHONE KENSINGTON 8346.

12th July, 1940.

Dear Brother,

I can only reply briefly to your letter of appreciation and enquiries.

It is excellent that you should have the ideals which you have of being of service, but you can work out a great part of the problem before you in the light of the many teachings which you find in Theosophy.

Regarding the matter of your desiring to find a Teacher, I might here quote the answer which the Master K.H. gave to the late Bro.C.W.L., who asked that question of the Master in 1883:

> "To accept any man as a chela does not depend on my persoanl will. It can only be the result of one's personal merit and exertions in that direction. Force any one of the "Masters" you may happen to choose; do good works in his name and for the love of mankind; be pure and resolute in the path of righteousness (as laid out in our rules); be honest and unselfish; forget your self but to remember the good of other people -- and you will have forced that "Master" to accept you."

The hymn of Frances Havergal is often used by me to explain to my hearers certain aspects of the great ideal.

When I return to India and I can meet you, I can give you further advice. In the meantime, look within yourself for the guidance which you think you need. You will find that if you are in a quiet state of meditation, with a feeling of aspiration, some suggestion will come in the matter of helping others. Put it into operation even if the result seems not noticeable. But remember the teaching of the Gita that you must have no thought of fruit or reward, but act righteously because that is a law of your own being, or because it is an offering from your heart to God.

Yours sincerely,

C. Jinarājadāsa

FROM "THE HARIJAN":

" I read a newspaper cutting sent by a correspondent to the effect that a temple has been erected where my image is being worshipped. This I consider to be a gross form of idolatry. The person who has erected the temple has wasted his resources by misusing them, the villagers who are drawn there are misled, and I am being insulted in that the whole of my life has been caricatured in that temple. The meaning that I have given to worship is distorted. The worship of the charkhā lies in plying it for a living, or as a sacrifice for ushering in swarāj. Gita is worshipped not by a parrot-like recitation but by following its teaching. Recitation is good and proper only as an aid to action according to its teaching. A man is worshipped only to the extent that he is followed not in his weaknesses, but in his strength. Hinduism is degraded when it is brought down to the level of the worship of the image of a living being. No man can be said to be good before his death. After death too, he is good for the person who believes him to have possessed certain qualities attributed to him. As a matter of fact, God alone knows a man's heart. And hence, the safest thing is not to worship any person, living or dead, but to worship perfection which resides only in God, known as Truth. The question then certainly arises, as to whether possession of photographs is not a form of worship, carrying no merit with it. I have said as much before now in my writings. Nevertheless, I have tolerated the practice, as it has become an innocent though a costly fashion. But this toleration will become ludicrous and harmful, if I were to give directly or indirectly the slightest encouragement to the practice above described. It would be a welcome relief, if the owner of the temple removed the image and converted the building into a spinning centre, where the poor will card and spin for wages, and the others for sacrifice and all will be wearers of khaddar. This will be the teaching of the Gita in action, and true worship of it and me."

Copied from ALL MEN ARE BROTHERS: Life and
Thoughts of Mahatma Gandhi as told
in his own words.
UNESCO 1958, PARIS.
Pages 50/51 - 143.

Adyar, Madras,
March 10, 1946.

Dear Mahatmaji,

May I invite your attention to the enclosed cutting from "The Hindu" of the 10th March, 1946 which, perhaps, you have noticed already.

I am not averse to idolatory. I belive that every citizen in the world must have freedom of conscience and the right to worship his or her ideal in any manner or form that appeals to that individual. But when an institution like a temple or shrine is created for a living person to which the ordinary individual is drawn because of the sanctity attached to it by large number of devotees, does it not stifle independent thought and thus perpetuate blind adoration and attachment to form? Even in temples where idols are worshipped, our ancestors have made it very clear that it is the spirit behind the form that is worshipped. And the forms depicted by the images in temples are said to be purely symbolic representation of some cosmic idea or principle or ideal of perfection. As such, do you approve of and encourage such endeavours on the part of the admirers to perpetuate your form and ideals for which you stand however admirable and attractive they may be?

Respectfully yours,

U. G. Krishnamurti

U. G. KRISHNAMURTI

UPPALURI GOPALA KRISHNAMURTI

L OFFICE
ATAM.

Masulipatam Municipality.
BIRTH EXTRACT.

—:o:—

NO. 24.

1. Yearly Number 440
2. Monthly Number 28
3. Name if any —
4. Nationality or caste H. Brahmin.
5. Sex Male.
6. Name of Father Uppaluri Venkata Seetha-Ramayya.
7. Occupation of Father Land Lord.
8. Date of Birth 9th July 1918
9. Date when Registered 15-7-18
10. Where Born Godugupeta Street — Door No. 2/1014
11. Informant's Signature or mark Sd/ K. V. Subbarao.
12. Residence Balethapeta.
13. Signature of Registrar Sd/ P. Somayajulu.
14. Name of the midwife or doctor who attended the birth —
15. Qualified or unqualified in the case of the midwife —
16. Remarks. —

Official.

Municipal Health Officer.

K. V. Raghavaiah

Signature of the B. & D. Registrar.

(preparing the extract.)

MUNICIPAL OFFICE,
MASULIPATAM.
DATED 1-8-39

Signature of the party Taking the extract.

Address.

Date.

Mahesa Press, Masulipatam.